AN ATTEMPT TO COLLECT THE SCRIPTURE PASSAGES IN FAVOUR OF THE UNIVERSAL RESTORATION,

AS CONNECTED WITH THE DOCTRINE OF REWARDS AND PUNISHMENTS.

ALL TENDING TO PROVE,

THE UNIVERSAL EMPIRE OF CHRIST,

THE TOTAL DESTRUCTION OF EVIL,

AND THE

FINAL RE-ESTABLISHMENT OF LAPSED INTELLIGENCES.

By ELHANAN WINCHESTER.

"*Who would from hence into the Notion fall*
"*That Vice or Virtue there is none at all?*
"*If white and black, blend, ſoften, and unite*
"*A thouſand Ways, is there no black, nor white?*
"*Aſk your own Heart, and nothing is ſo plain;*
"*'Tis to miſtake them coſts the Time and Pain.*"

POPE.

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THE PREFACE.

KIND AND COURTEOUS READERS,

I HERE preſent you with a ſmall Collection of ſome of the beauties of that incomparable magazine of the richeſt treaſures, I mean the Bible; or if I may ſo call it, our father's will; wherein the legatees are not diſtinguiſhed by name, but by character. Some legacies are given and granted ſo univerſally, that *every man* may, without preſumption, believe that ſomething infinitely worthy of his acceptance is left for him, and granted to him in that teſtament, which has been ſealed and dedicated with the blood of the teſtator: while other legacies are granted only to thoſe of a very particular character, to which few, very few attain. As the former are pretty fully collected in the enſuing work, it will not be amiſs to take ſome view of the latter in this place, to induce us to run with patience the race that is ſet before us. In collecting a few of thoſe exceeding great and precious promiſes, that are given to thoſe who have eſcaped the corruption that is in the world through luſt, I ſhall follow the ſame method that I have done in the enſuing Collection, that being the beſt I could ever find for obtaining the preciſe meaning of the ſcriptures.

Promiſes made to thoſe who are Overcomers, &c. whoſe Characters are deſcribed Pages 21, 22.

AND I heard a voice from heaven, ſaying unto me, Write, Bleſſed *are* the dead who die in the LORD, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them *a*. They loved not their lives unto the death *b*. And he ſaith unto me, Write, Bleſſed *are* they who are called unto the marriage ſupper of the Lamb *c*. For he is Lord of lords, and King of kings: and they that are with him

a Rev. xiv. 13. *b* Rev. xii. 11.
c Rev. xix. 9.

him *are* called, and choſen, and faithful *d*. He that hath an ear, let him hear what the Spirit ſaith unto the churches: To him that overcometh will I give to eat of the tree of life; which is in the midſt of the paradiſe of God *e*. Be thou faithful unto death, and I will give thee a crown of life. He that overcometh ſhall not be hurt of the ſecond death *f*. To him that overcometh will I give to eat of the hidden manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth ſaving he that receiveth *it g*. That which ye have, hold faſt till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he ſhall rule them with a rod of iron: as the veſſels of a potter ſhall they be broken to ſhivers; even as I received of my Father. And I will give him the morning ſtar *h*.

Thou haſt a few names even in Sardis who have not defiled their garments; and they ſhall walk with me in white; for they are worthy. He that overcometh, the ſame ſhall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confeſs his name before my Father, and before his angels *i*. Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that faſt which thou haſt, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of

d Rev. xvii. 14. *e* Rev. ii. 7.
f Rev. ii. 10, 11. *g* Rev. ii. 17.
h Rev. ii. 25——28. *i* Rev. iii. 4, 5.

of my God, and the name of the city of my God, New Jeruſalem, which cometh down out of heaven from my God: and *I will write upon him* my new name [k].

Behold, I ſtand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me. To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne [l]. He that overcometh ſhall inherit all things: and I will be his God, and he ſhall be my ſon [m].

Bleſſed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city [n].

And they that dwell on the earth ſhall wonder, whoſe names were not written in the book of life from the foundation of the world, when they behold the beaſt that was, and is not, and yet is [o]. And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlain, from the foundation of the world [p]. And I ſaw thrones, and they ſat upon them, and judgement was given unto them: and *I ſaw* the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and who had not worſhipped the beaſt, nor his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand years. But the reſt of the dead lived not again until the thouſand years were finiſhed, this *is* the firſt reſurrection. Bleſſed and holy *is* he that hath part in the firſt reſurrection;

k Rev. iii. 10, 11, 12. l Rev. iii. 20, 21.
m Rev. xxi. 7. n Rev. xxii. 14.
o Rev. xvii. 8. p Rev. xiii. 8.

reſurrection: on ſuch the ſecond death hath no power, but they ſhall be prieſts of God and of Chriſt, and ſhall reign with him a thouſand years [q].

[q] Rev. xx. 4, 5, 6.

Here is a ſmall ſpecimen of what God hath prepared for them that love and ſerve him here: O let us all ſeek to obtain the mark of the prize of the high calling of God in Chriſt Jeſus! Since we look for ſuch things, what manner of perſons ought we to be in all holy converſation and godlineſs?

I will now give you a ſhort account of the method I have taken in the following Collection.

I have never meant to quote the ſame paſſage twice, though ſometimes nearly the ſame words occur ſeveral times, being found in different paſſages; as alſo in the notes ſome texts are inſerted that are to be found in the body of the work.

I have ſometimes left out the additions, or ſupplements, added by the tranſlators to complete the ſenſe, and where I have retained them they are marked in *italics*, as they are in the Engliſh Bible.

I have uſed the word *who* inſtead of *which* where it appeared to me moſt proper.

Where the word LORD is printed in capitals in the Bible, I have endeavoured to have it printed in the ſame manner in this Collection; the word in the Hebrew being that which we pronounce JEHOVAH, and which the Jews never attempt to pronounce at all, but call it, The great myſterious Name of God: inſtead of which they commonly uſe the word Adonai, which anſwers to the Engliſh word Lord.

I have ſometimes added the marginal readings, at other times words that appeared to me preferable to thoſe uſed in the text; in all which caſes I have included ſuch additions in a parentheſis, (thus.)

Some other little variations are noted at the bottom of the pages wherein they occur.

In the following Collection there is, firſt, A ſolemn addreſs to Almighty God; in which the greatneſs of his mercy is celebrated, his wonderful works declared, and his dominion over all aſſerted. In the ſecond place you have a diſcourſe upon the love of God, the death of Chriſt, the ſalvation of mankind, the certainty that Chriſt will ſubdue all things to himſelf; that he will ſubject, reconcile, and

and gather all things into one, or rehead all things: then follows a deſcription of the particular number of the church of the firſt born, or firſt fruits unto God and the Lamb; as alſo an account of the great number which no man could number of all nations, &c. this part cloſes with a declaration of the worſhip that ſhall at laſt be paid to God and the Lamb, by every creature without exception. Thirdly, there is an exhortation given to the children of men univerſally, to praiſe JEHOVAH, for his unbounded benevolence, and his kindneſs towards mankind in particular. Fourthly, then follows a form of thankſgiving and ſupplication, ſuitable for any Chriſtian congregation, as the whole is copied nearly from the words of the new teſtament, and chiefly from the thankſgivings and prayers of the Apoſtles. Then laſtly, there is a ſubject entered into that ſeems almoſt inexhauſtible, and though much is quoted, much more might have been quoted, to ſhew that God threatens, (yea and executes) the greateſt judgements, and makes the moſt glorious promiſes to the ſame people; and who dare ſay, That he will not fulfil all the words which his mouth hath ſpoken, however contrary and impoſſible they may ſeem to unbelieving minds?

The following ſhould always be maxims with us, when we read ſuch prophecies that appear impoſſible or contradictory.

'Is any thing too hard for the LORD?'

'For with God nothing ſhall be impoſſible.'

'God is not a man, that he ſhould lie; neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do? or hath he ſpoken, and ſhall he not make it good?'

'And alſo the Strength of Iſrael will not lie, nor repent: for he is not a man, that he ſhould repent.'

If we firmly believed theſe truths, we ſhould not ſtagger at the promiſes of God through unbelief; but ſhould be ſtrong in faith, giving glory to God: and be fully perſwaded that what he hath promiſed, he is able alſo to perform.

It was the aim of the writer to collect ſcripture paſſages, and diſpoſe them under proper heads, ſo as to form one continued diſcourſe, where the reading ſhould be connected and agreeable, and to arrange the texts in ſuch a manner as might add to their perſpicuity, and illuſtrate the ſubject; but he intreats the candour of his readers to excuſe any defects they may perceive in the method of the enſuing Collection, as it was wrote but once over, and then only by piece-meals, and carried directly to the preſs, and had no friendly eye or hand to ſpy out or correct its faults, except his own; and he beſides other difficulties laboured under great

great indiſpoſition of body almoſt the whole time that he was employed in writing the ſame: and unfortunately a collection that he had made upon theſe ſubjects when he enjoyed greater advantages for performing it well than at the preſent time, could not be obtained till it was too late to make any uſe of it in the following work. The only method therefore that he uſed in compoſing this little book, was taking the Bible, and writing one paſſage, and then another, as they occurred to his mind, or ſtruck his eye, till he had wrote a pamphlet as large as he choſe to print at this time; but found matter enough upon the ſame ſubjects to write nearly ſuch another; which may appear hereafter, if the Lord will. Conſidering all theſe things, there is no doubt but many pertinent paſſages are omitted, while others leſs pertinent are inſerted; and it is highly probable that many texts would have appeared to better advantage had they been placed in a different manner: but ſuch as this Collection is, with all its defects, he freely ſubmits it to the ſerious and candid peruſal of his readers; to whom he wiſhes every bleſſing.

Providence, April 29, 1786.

A ſolemn Addreſs to Almighty God.

PRAISE waiteth for thee, O God, in Zion: and unto thee ſhall the vow be performed. O thou that heareſt prayer, unto thee ſhall all fleſh come. Iniquities prevail againſt me: our tranſgreſſions thou ſhalt purge them away[a]. All the ends of the world ſhall remember and turn unto the LORD: and all the kindreds of the nations ſhall worſhip before thee. For the kingdom *is* the LORD's: and he the governor among the nations. All *that be* fat upon earth ſhall eat and worſhip: all they that go down to the duſt ſhall bow before him; and none can keep alive his own ſoul[b]. All the kings of the earth ſhall praiſe thee, O LORD, when they ſhall hear the words of thy mouth. Yea, they ſhall ſing in the ways of the LORD: for great is the glory of the LORD.[c] Alſo unto thee, O LORD, *belongeth* mercy: for thou rendereſt to every man according to his work[d]. God be merciful unto us, and bleſs us; *and* cauſe his face to ſhine upon us. That thy way may be known upon earth, thy ſaving health among all nations. Let the people praiſe thee, O God: let all the people praiſe thee. O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Let the people praiſe thee, O God, let all the people praiſe thee. *Then* ſhall the earth yield her increaſe. God, our own God, ſhall bleſs us. God ſhall bleſs us; and all the ends of the earth ſhall

a Pſal. lxv. 1, 2, 3. *b* Pſal. xxii. 27, 28, 29.
c Pſal. cxxxviii. 4, 5. *d* Pſal. lxii. 12.

fear him[e]. Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men: yea, *for* the rebellious alſo, that the LORD God might dwell *among them*. Bleſſed be the Lord who daily loadeth us *with benefits*, *even* the God of our ſalvation; he that is our God *is* the God of ſalvation; and unto God the LORD *belong* the iſſues from death[f]. The LORD merciful and gracious, ſlow to anger, and plenteous in mercy. He will not always chide; neither will be keep *anger* forever. He hath not dealt with us after our ſins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, *ſo* great is his mercy toward them that fear him. As far as the eaſt is from the weſt, *ſo* far hath he removed our tranſgreſſions from us. Like as a father pitieth *his* children, the LORD pitieth them that fear him. For he knoweth our frame, he remembereth that we *are* duſt[g]. The LORD gracious and full of compaſſion; ſlow to anger, and of great mercy. The LORD good to all; and his tender mercies over all his works. All thy works ſhall praiſe thee, O LORD; and thy ſaints ſhall bleſs thee. They ſhall ſpeak of the glory of thy kingdom, and talk of thy power: to make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom. Thy kingdom is an everlaſting kingdom, and thy dominion *endureth* throughout all generations. The LORD upholdeth all that fall, and raiſeth up all bowed down. The eyes of all wait upon thee: thou giveſt them their meat in due ſeaſon. Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing. The LORD is

[e] Pſal. lxvii. [f] Pſal. lxviii. 18, 19, 20.
[g] Pſal. ciii. 8—14.

is righteous in all his ways, and holy in all his works[b]. O LORD how great are thy works! thy thoughts are very deep[i]! Many, O LORD my God, are thy wonderful works, *which* thou haſt done, and thy thoughts to us-ward: they cannot be reckoned up in order unto thee: if I would declare and ſpeak *of them*, they are more than can be numbered[k]. Great and marvellous *are* thy works, Lord God Almighty: juſt and true *are* thy ways, thou king of ſaints! who ſhall not fear thee, O LORD, and glorify thy name? for *thou* only *art* holy; for all nations ſhall come and worſhip before thee; for thy judgements are made manifeſt[l]. Thou art worthy, O Lord, to receive glory and honour and power: for thou haſt created all things, and for thy pleaſure they are and were created[m]. Doubtleſs thou *art* our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou O LORD, *art* our Father our Redeemer, thy name is from everlaſting[n]. But we are all as an unclean *thing*, and all our righteouſneſſes as filthy rags; and we all do fade as a leaf; and our iniquities like the wind have taken us away[o]. But now, O LORD, thou our father, we *are* the clay, and thou our potter; and we all *are* the work of thy hand. Be not wroth very ſore, O LORD, neither remember iniquity forever: Behold, ſee, we beſeech thee, we *are* all thy people[p]. Let the ſighing of the priſoner come before thee: according to the greatneſs of thy power preſerve thou thoſe that are appointed to die[q]. So we thy people, and ſheep of thy paſture, will give thee thanks forever: we will ſhew forth thy praiſe to all

b Pſal. cxlv. 8—17. *i* Pſal. xcii. 5. *k* Pſal. xl. 5.
l Rev. xv. 3, 4. *m* Rev. iv. 11. *n* Iſai. lxiii. 16.
o Iſai. lxiv. 6. *p* Iſai. lxiv. 8, 9. *q* Pſal. lxxix. 11.

all generations[r]. And all men ſhall fear, and ſhall declare the work of God: for they ſhall wiſely conſider of his doing[s]. All the earth ſhall worſhip thee, and ſhall ſing unto thee: they ſhall ſing thy name[t]. Among the gods *there is* none like unto thee, O LORD, neither *are there any works* like unto thy works. All nations whom thou haſt made ſhall come and worſhip before thee O LORD; and ſhall glorify thy name. For thou *art* great, and doeſt wondrous things: thou *art* God alone[u]. O Lord how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches[x]. The glory of the LORD ſhall endure forever: the LORD ſhall rejoice in his works[y]. Bleſſed *be* the LORD God, the God of Iſrael, who only doeth wonderous things. And bleſſed *be* his glorious name forever: and let the whole earth be filled *with* his glory. Amen, and Amen[z].

r Pſal. lxxix. 13.
s Pſal. lxiv. 9. t Pſal. lxvi. 4. u Pſal. lxxxvi. 8, 9, 10.
x Pſal. civ. 24. y Pſal. civ. 31. z Pſal. lxxii. 18, 19.

A Diſcourſe upon the Love of God, the Death of Chriſt, and the Salvation of Mankind.

HE that loveth not, knoweth not God; for God is love[a]. And we have known and believed the love that God hath to us: God is love; and he that dwelleth in love, dwelleth in God, and God in him[b]. Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins[c]. For God ſo loved the world, that he gave his only begotton Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world; but that the world through him might be ſaved[d]. Hereby perceive we the love of God, becauſe he laid down his life for us[e]. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world that we might live through him[f]. And we have ſeen and do teſtify that the Father ſent the Son *to be* the Saviour of the world[g]. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. For ſcarcely for a righteous man will one die: yet paradventure for a good man ſome would even dare to die. But God commendeth his love towards us in that while we were yet ſinners, Chriſt died for us. Much more then, being now juſtified by his blood, we ſhall be ſaved from wrath through him: for if when we were enemies we were reconciled to God by the death of his Son, much more being

a 1 John iv. 8. *b* 1 John iv. 16. *c* 1 John iv. 10.
d St. John iii. 16, 17. *e* 1 John iii. 16.
f 1 John iv. 9. *g* 1 John iv. 14.

being reconciled we ſhall be ſaved by his life. And not only *ſo*, but we alſo joy in God through our Lord Jeſus Chriſt, by whom we have now received the atonement (or reconciliation.) Wherefore as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. For until the law ſin was in the world; but ſin is not imputed when there is no law. Nevertheleſs, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come. But not as the offence, ſo alſo the free gift; for if through the offence of one many be dead; much more the grace of God, and the gift by grace, by one man, Jeſus Chriſt, hath abounded unto many. And not as by one that ſinned, *ſo* the gift: for the judgement *was* by one to condemnation, but the free gift, of many offences unto juſtification. For if by one man's offence death reigned by one; much more they who receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. Therefore, as by the offence of one *judgement came* upon all men to condemnation; even ſo by the righteouſneſs of one, *the free gift came* upon all men unto juſtification of life. For as by one man's diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous. Moreover, the law entered that the offence might abound: but where ſin abounded, grace did much more abound; that as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord[b]. For the earneſt expectation of the creature waiteth for the manifeſtation

[b] Rom. v. 6——21.

feſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected *the ſame* in hope: becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only *that*, but ourſelves alſo who have the firſt fruits of the Spirit, even we ourſelves, groan within ourſelves, waiting for the adoption, the redemption of our body *i*. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order; Chriſt the firſt fruits; afterward they that are Chriſt's at his coming. Then the end, when he ſhall have delivered up the kingdom to God even the Father; when he ſhall have put down all rule and all authority and power. For he muſt reign till he hath put all enemies under his feet. Death the laſt enemy ſhall be deſtroyed. ‡ For he hath put all things under his feet *k*: for in that he put all in ſubjection under him, he left nothing not put under him: but now we ſee not yet all things put under him *l*. But when he ſaith, all things are put under *him*, *it is* manifeſt that he is excepted who did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all *m*. And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly *n*. For this corruptible muſt put on incorruption, and this

i Rom. viii. 19——23. *k* 1 Cor. xv. 22——27.
l Heb. ii. 8. *m* 1 Cor. xv. 27, 28. *n* 1 Cor. xv. 49.

‡ The word death is tranſpoſed in this verſe, as well as the additions left out.

this mortal put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death where *is* thy ſting? O grave, where *is* thy victory? The ſting of death *is* ſin; and the ſtrength of ſin *is* the law[o].

And I heard a great voice out of heaven, ſaying, Behold the tabernacle of God with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, their God. And God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away. And he that ſat upon the throne ſaid, Behold, I make all things new: and he ſaid unto me, Write; for theſe words are true and faithful. And he ſaid unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is a-thirſt of the fountain of the water of life freely[p]. Who hath declared this from ancient time? *who* hath told it from that time? *have* not I, the LORD? and no God elſe beſide me; a juſt God, and a Saviour: *there is* none beſide me. Look unto me, and be ye ſaved all the ends of the earth: for I *am* God; and none elſe. I have ſworn by myſelf, the word is gone out of my mouth *in* righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear. Surely ſhall ſay, in the LORD have I righteouſneſs and ſtrength; to him ſhall come; and all that are incenſed againſt him ſhall be aſhamed. In the LORD ſhall all the ſeed of Iſrael

[o] 1 Cor. xv. 53—56. [p] Rev. xxi. 3, 4, 5, 6.

Iſrael be juſtified, and ſhall glory *q*. And in this mountain ſhall the LORD of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will deſtroy in this mountain the face of the covering caſt over all people, and the veil ſpread over all nations. He will ſwallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people ſhall he take away from off all the earth: for the LORD hath ſpoken *r*. And he ſaid, It is a light thing that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth *s*. Behold my ſervant ſhall deal prudently, he ſhall be exalted and extolled, and be very high. As many were aſtoniſhed at thee; his viſage was ſo marred more than any man, and his form more than the ſons of men: ſo ſhall he ſprinkle many nations; the kings ſhall ſhut their mouths at him: for *that* which had not been told them ſhall they ſee, and *that* which they had not heard ſhall they conſider *t*. He ſhall ſee *his* ſeed, he ſhall prolong *his* days, and the pleaſure of the LORD ſhall proſper in his hand. He ſhall ſee of the travail of his ſoul, *and* ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many; for he ſhall bear their iniquities *u*. And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, *ſaying*, In thee ſhall all nations be bleſſed *x*. Now to Abraham and his ſeed were the promiſes made: he ſaith not,

q Iſai. xlv. 21—25. *r* Iſai. xxv. 6, 7, 8. *s* Iſai. xlix. 6.
t Iſai. lii. 13, 14, 15. *u* Iſai. liii. 10, 11. *x* Gal. iii. 8.

And to ſeeds, as of many; but, as of one, And to thy ſeed, which is Chriſt *y*. But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe *z*.

My little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous: and he is the propitiation for our ſins: and not for ours only, but alſo for the whole world *a*. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead: and he died for all, that they who live, ſhould not henceforth live unto themſelves, but unto him who died for them, and roſe again *b*. We ſee Jeſus, who was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour; that he by the grace of God ſhould taſte death for every man *c*. All we like ſheep have gone aſtray; we have turned every one his own way: and the LORD hath laid on him the iniquity of us all *d*. I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men: for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty. For this *is* good and acceptable in the ſight of God our Saviour; who will have all men to be ſaved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between (or of) God and men, the man Chriſt Jeſus; who gave himſelf a ranſom for all, to be teſtified in due time. Whereunto I am ordained a preacher and an apoſtle,

y Gal. iii. 16. *z* Gal. iii. 22. *a* 1 John ii. 1, 2.
b 2 Cor. v. 14, 15. *c* Heb. ii. 9. *d* Iſai. liii. 6.

apoſtle, (I ſpeak the truth in Chriſt, *and* lye not,) a teacher of the Gentiles in faith and verity. I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting *e*. For the grace of God that bringeth ſalvation to all men, hath appeared †; teaching us that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world *f*. This *is* a faithful ſaying, and worthy of all acceptation. For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe. Theſe things command and teach *g*. Let this mind be in you, which was alſo in Chriſt Jeſus: who being in the form of God, thought it not robbery to be equal with (or as) God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs: Wherefore God alſo hath highly exalted him, and given him a name which is above every name: that at (or in) the name of Jeſus every knee ſhould bow, of *things* in heaven, and in earth, and under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt *is* Lord, to the glory of God the Father *h*. (And no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt *i*.) That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, in him *k*. Who is the image

e 1 Tim. ii. 1—8. *f* Tit. ii. 11, 12.
g 1 Tim. iv. 9, 10, 11. *h* Phil. ii. 5—11.
i 1 Cor. xii. 3. *k* Epheſ. i. 10.
† Here the marginal reading is preferred.

image of the inviſible God, the firſt born of every creature: for by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether thrones or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things conſiſt, and he is the head of the body, the Church: who is the beginning, the firſt-born from the dead; that in all things he might have the pre-eminence. For it pleaſed *the Father* that in him ſhould all fulneſs dwell; and having made peace through the blood of his Croſs, by him to reconcile all things unto himſelf, by him, whether things in earth, or things in heaven *l*.

Behold the Lamb of God, who taketh away the ſin of the world *m*! He that hath received his teſtimony hath ſet to his ſeal that God is true. For he whom God hath ſent ſpeaketh the words of God *n*. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God which he hath teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a lyar; becauſe he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life: and this life is in his Son *o*. The Father loveth the Son, and hath given all things into his hand *p*.

Jeſus knowing that the Father had given all things into his hands, and that he was come from God, and went to God *q*, ſaid, Father, the hour is come; glorify thy Son, that thy Son alſo may glorify thee: as thou haſt given him power over all

l Col. i. 15—20. *m* St. John i. 29.
n St. John iii. 33. 34. *o* 1 John v. 9, 10, 11.
p St. John iii. 35. *q* St. John xiii. 3.

all fleſh, that he ſhould give eternal life to as many as thou haſt given him. And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent[r]. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*[s]. All that the Father giveth me ſhall come to me; and him that cometh to me I will in no wiſe caſt out. For I came down from heaven, not to do mine own will, but the will of him that ſent me. And this is the Father's will who hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up at the laſt day[t]. It is written in the prophets, And they ſhall be all taught of God: every man therefore that hath heard, and hath learned of the Father cometh unto me[u]. All power is given unto me in heaven and in earth[x]. And I, if I be lifted up from the earth, will draw all unto me[y]. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father ſave the Son, and *he* to whomſoever the Son will reveal *him*. Come unto me, all that labour and are heavy laden, and I will give you reſt[z].

The Spirit of the LORD God *is* upon me; becauſe the LORD hath anointed me to preach good tidings unto the meek; he hath ſent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the priſon to *them that are* bound; to proclaim the acceptable year of

r St. John xvii. 1, 2, 3.
s St. Luke x. 22.
t St. John vi. 37, 38, 39.
u St. John vi. 45.
x St. Matt. xxviii. 18.
y St. John xii. 32.
z St. Matt. xi. 27, 28.

of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs; that they might be called Trees of righteouſneſs, The planting of the LORD, that he might be glorified *a*. How ſay the ſcribes that Chriſt is the ſon of David? For David himſelf ſaid by the Holy Ghoſt, The LORD ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy foot-ſtool *b*. The LORD ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the midſt of thine enemies. Thy people *ſhall be* willing in the day of thy power, in the beauties of holineſs; from the womb of the morning, thou haſt the dew of thy youth. The LORD hath ſworn, and will not repent, Thou *art* a prieſt forever, after the order of Melchizedek. The LORD at thy right hand ſhall ſtrike through kings in the day of his wrath *c*. Aſk of me, and I ſhall give *thee* the heathen *for* thine inheritance, and the uttermoſt parts of the earth *for* thy poſſeſſion. Thou ſhalt break them with the rod of iron; thou ſhalt daſh them in pieces like a potter's veſſel *d*. Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath bleſſed thee for ever. Gird thy ſword upon *thy* thigh, O *moſt* mighty, with thy glory and thy majeſty. And in in thy majeſty ride proſperouſly, becauſe of truth and meekneſs *and* righteouſneſs; and thy right hand ſhall teach thee terrible things. Thine arrows *are* ſharp in the heart of the king's enemies; the people fall under thee. Thy throne,

O

a Iſai. lxi. 1, 2, 3. *b* St. Mark xii. 35, 36.
c Pſal. cx. 2, 3, 4, 5. *d* Pſal. ii. 8. 9.

O God, *is* forever and ever: (or unto the ages of ages) the ſceptre of thy kingdom *is* a right ſceptre. Thou loveſt righteouſneſs and hateſt wickedneſs: therefore God, thy God, hath anointed thee with the oil of gladneſs above thy fellows *e*.

God, who at ſundry times, and in divers manners, ſpake in times paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by *his* Son, whom he hath appointed heir of all things, by whom alſo he made the worlds; (or conſtituted the ages:) who being the brightneſs of *his* glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high *f*. For it became him for whom *are* all things, and by whom *are* all things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings *g*.

Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; that through death he might deſtroy him that had the power of death, that is, the devil; and deliver them who through fear of death, were all their life-time ſubject to bondage *h*. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt in things *pertaining* to God, to make reconciliation for the ſins of the people *i*. Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them *k*. And for this cauſe he is the Mediator

of

e Pſal. xlv. 2—7. *f* Heb. i. 1, 2, 3.
g Heb. ii. 10. *h* Heb. ii. 14, 15.
i Heb. ii. 17. *k* Heb. vii. 25.

of the new teſtament, that by means of death, for the redemption of the tranſgreſſions under the firſt teſtament, they who are called might receive the promiſe of eternal inheritance *l*. And ye know that he was manifeſted to take away our ſins: and in him is no ſin *m*. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil *n*. Who in the days of his fleſh, offered up prayers and ſupplications, with ſtrong crying and tears unto him that was able to ſave him from death, and was heard in that he feared *o*. Then ſaid Jeſus, Father, forgive them; for they know not what they do *p*.

Father, I thank thee that thou haſt heard me. And I knew that thou heareſt me always; but becauſe of the people who ſtand by I ſaid *it*, that they may believe that thou haſt ſent me *q*. Father, I will that they alſo whom thou haſt given me be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world *r*. I have manifeſted thy name unto the men which thou gaveſt me out of the world; thine they were and thou gaveſt them me; and they have kept thy word *s*. I pray for them: I pray not for the world, but for them which thou haſt given me: for they are thine *t*. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word. That they all may be one; as thou Father, *art* in me, and I in thee, that they alſo may be one in us: That the world may believe that thou haſt ſent me. And the glory which thou gaveſt me I have given them; that they may be

l Heb. ix. 15. *m* 1 John iii. 5. *n* 1 John iii. 8.
o Heb. v. 7. *p* St. Luke xxiii. 34. *q* St. John xi. 41, 42.
r St. John xvii. 24. *s* St. John xvii. 6. *t* St. John xvii. 9.

be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them as thou haſt loved me *u*. Father, glorify thy name *x*. Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him *y*. Now I ſay, That Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes unto the fathers: and that the Gentiles might glorify God for *his* mercy; as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. And again he ſaith, Rejoice, ye Gentiles, with his people. And again, Praiſe the Lord, all ye Gentiles; and laud him all ye people. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles: in him ſhall the Gentiles truſt *z*. For none of us liveth to himſelf, and no man dieth to himſelf. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Chriſt both died and roſe and revived, that he might be Lord both of the dead and living *a*. What ſhall we then ſay to theſe things? If God *be* for us, who *can be* againſt us? He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? Who ſhall lay any thing to the charge of God's elect? *It is* God that juſtifieth: who *is* he that condemneth? *It is* Chriſt that died, yea, rather that is ri-

u St. John xvii. 20—23. *x* St. John xii. 28.
y St. John xiii. 31, 32. *z* Rom. xv. 8——12.
a Rom. xiv. 7, 8, 9.

ſen again, who is even at the right hand of God, who alſo maketh interceſſion for us [b]. We are ſanctified, through the offering of the body of Jeſus once *for all*. And every prieſt ſtandeth daily miniſtering, and offering oftentimes the ſame ſacrifices, which can never take away ſins: but this man, after he had offered one ſacrifice for ſins, forever ſat down on the right hand of God; from henceforth expecting till his enemies be made his footſtool. For by one offering he hath perfected forever them that are ſanctified. *Whereof* the Holy Ghoſt alſo is a witneſs to us; for after that he had ſaid before, This *is* the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now where remiſſion of theſe *is*, *there is* no more offering for ſin [c].

In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light ſhineth in darkneſs; and the darkneſs comprehended it not. There was a man ſent from God, whoſe name *was* John: the ſame came for a witneſs, to bear witneſs of the Light, that all *men* through him (or it) might believe [d]. As it is written in the book of the words of Eſaias the prophet, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight. Every valley ſhall be filled, and every mountain and hill ſhall be brought low: and the crooked

ſhall

[b] Rom. viii. 31——34. [c] Heb. x. 10——18.
[d] St. John i. 1——7.

ſhall be made ſtraight, and the rough ways ſhall be made ſmooth: and all fleſh ſhall ſee the ſalvation of God *e*. He was not that Light, but *was ſent* to bear witneſs of that Light. *That* was the true Light, which lighteth every man that cometh into the world *f*. Then ſpake Jeſus unto them, ſaying, I am the light of the world: he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life *g*. Ye ſent unto John, and he bare witneſs unto the truth. But I receive not teſtimony from man: but theſe things I ſay that ye might be ſaved *h*. I am the good ſhepherd, and know my *ſheep*, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have who are not of this fold; them alſo I muſt bring, and they ſhall hear my voice: and there ſhall be one fold, *and* one ſhepherd *i*. I am come that they might have life, and that they might have *it* more abundantly *k*. For the bread of God is he which cometh down from heaven, and giveth life unto the world *l*. I am the living bread which came down from heaven; if any man eat of this bread, he ſhall live forever; and the bread that I will give is my fleſh, which I will give for the life of the world *m*. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up: that whoſoever believeth in him ſhould not periſh, but have eternal life *n*.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace; that bringeth good tidings of good, that publiſheth ſalvation; that ſaith unto Zion,

e St. Luke iii. 4, 5, 6. *f* St. John i. 8, 9.
g St. John viii. 12. *h* St. John v. 33, 34.
i St. John x. 14, 15, 16. *k* St. John x. 10.
l St. John vi. 33. *m* St. John vi. 51. *n* St. John iii. 14, 15.

Zion, Thy God reigneth! Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing: for they ſhall ſee eye to eye when the LORD ſhall bring again Zion. Break forth into joy, ſing together, ye waſte places of Jeruſalem: for the LORD hath comforted his people, he hath redeemed Jeruſalem. The LORD hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth ſhall ſee the ſalvation of our God [o]. Rejoice greatly, O daughter of Zion; ſhout O daughter of Jeruſalem, behold thy King cometh unto thee: he *is* juſt, and having ſalvation; and he ſhall ſpeak peace unto the heathen; and his dominion *ſhall be* from ſea to ſea, and from the river to the ends of the earth [p]. Yea, all kings ſhall fall down before him; all nations ſhall ſerve him [q]. His name ſhall endure forever: his name ſhall be continued as long as the ſun: and *men* ſhall be bleſſed in him: all nations ſhall call him bleſſed [r].

I beheld till the thrones were caſt down, and the Ancient of days did ſit, whoſe garment *was* white as ſnow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels as burning fire. A fiery ſtream iſſued and came forth from before him: thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him: the judgement was ſet, and the books were opened [s]. I ſaw in the night viſions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him: and there was given him dominion and glory and a kingdom, that all people, nations and

[o] Iſai. lii. 7——10. [p] Zech. ix. 9, 10.
[q] Pſal. lxxii. 11. [r] Pſal. lxxii. 17. [s] Daniel vii. 9, 10.

and languages ſhould ſerve him: his dominion *is* an everlaſting dominion, which ſhall not paſs away, and his kingdom *that* which ſhall not be deſtroyed *t*. And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High; whoſe kingdom *is* an everlaſting kingdom, and all dominions ſhall ſerve and obey him *u*.

And I looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty *and* four thouſand, having his Father's name written in their foreheads: And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they ſung as it were a new ſong before the throne, and before the four beaſts (or living creatures,) and the elders: and no man could learn that ſong but the hundred forty *and* four thouſand, who were redeemed from the earth. Theſe are they who were not defiled with women: for they are virgins. Theſe are they who follow the Lamb whitherſoever he goeth. Theſe were redeemed from among men, the firſt fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God *x*. The four beaſts (or living creatures) and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints. And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred and tongue and people

t Dan. vii. 13, 14. *u* Dan. vii. 27. *x* Rev. xiv. 1—5.

people and nation; and haſt made us unto our God kings and prieſts: and we ſhall reign on the earth *y*. Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father, to him *be* glory and dominion forever and ever. Amen *z*. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt fruits of his creatures *a*.

After this I beheld, and lo, a great multitude which no man could number, of all nations and kindreds and people and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, ſaying, Salvation to our God who ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and the elders and the four beaſts (or living creatures,) and fell before the throne on their faces, and worſhipped God, ſaying, Amen: bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might *be* unto our God forever and ever. Amen. And one of the elders anſwered, ſaying unto me, What are theſe which are arrayed in white robes? and whence came they? And I ſaid unto him, Sir, thou knoweſt. And he ſaid unto me, Theſe are they who came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and ſerve him day and night in his temple: and he that ſitteth upon the throne ſhall dwell among

y Rev. v. 8, 9, 10. *z* Rev. i. 5, 6. *a* James i. 17, 18.

among them. They ſhall hunger no more, neither thirſt any more: neither ſhall the ſun light on them, nor any heat. For the Lamb who is in the midſt of the throne ſhall feed them, and ſhall lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes *b*.

And I beheld, and I heard the voice of many angels round about the throne, and the beaſts (or living creatures) and the elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands; ſaying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power, *be* unto him that ſitteth upon the throne, and unto the Lamb for ever and ever. And the four beaſts (or living creatures) ſaid, Amen. And the four *and* twenty elders fell down, and worſhipped him that liveth forever and ever *c*.

b Rev. vii. 9——17. *c* Rev. v. 11, 12, 13, 14.

An

An Exhortation to praiſe God.

O SING unto the LORD a new ſong; for he hath done marvellous things; his right hand, and his holy arm hath gotten him the victory. The LORD hath made known his ſalvation; his righteouſneſs hath he openly ſhewed in the ſight of the heathen. He hath remembered his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God. Make a joyful noiſe unto the LORD, all the earth: make a loud noiſe, and rejoice, and ſing praiſe [a]. Make a joyful noiſe unto the LORD, all ye lands. Serve the LORD with gladneſs: come before his preſence with ſinging. Know ye that the LORD he *is* God: he hath made us, and not we ourſelves: *we are* his people, and the ſheep of his paſture. Enter into his gates with thankſgiving, into his courts with praiſe: be thankful unto him, bleſs his name. For the LORD *is* good: his mercy everlaſting; and his truth *endureth* to all generations [b]. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and ſtrength. Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts. O worſhip the LORD in the beauty of holineſs: fear before him, all the earth [c].

O come, let us ſing unto the LORD: let us make a joyful noiſe to the rock of our ſalvation. Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms. For the LORD *is* a great God, and a great king above all gods. In his hand *are* the deep places of

[a] Pſal. xcviii. 1—4. [b] Pſal. c.
[c] Pſal. xcvi. 7, 8, 9.

of the earth: the ſtrength of the hills *is* his alſo. The ſea *is* his, and he made it; and his hands formed the dry land. O come let us worſhip and bow down: let us kneel before the LORD our maker. For he *is* our God; and we the people of his paſture, and the ſheep of his hand; to day if ye will hear his voice, harden not your hearts *d*. God is gone up with a ſhout, the LORD with the ſound of a trumpet. Sing praiſes to God, ſing praiſes: ſing praiſes unto our king, ſing praiſes. For God *is* the king of all the earth: ſing ye praiſes with underſtanding. God reigneth over the heathen: God ſitteth upon the throne of his holineſs. The princes of the people are gathered together, the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is greatly exalted *e*. O praiſe the LORD, all ye nations: praiſe him, all ye people; for his merciful kindneſs is great towards us; and the truth of the LORD *endureth* forever. Praiſe ye the LORD *f*.

O Give thanks unto the LORD; for he *is* good; for his mercy *endureth* forever. O give thanks unto the God of gods; for his mercy *endureth* forever. O give thanks to the LORD of lords: for his mercy *endureth* for ever. To him who alone doeth great wonders: for his mercy *endureth* forever *g*. Who remembered us in our low eſtate: for his mercy *endureth* forever: And hath redeemed us from our enemies: for his mercy *endureth* forever. Who giveth food to all fleſh: for his mercy *endureth* forever. O give thanks unto the God of heaven: for his mercy *endureth* forever *h*.

d Pſal. xcv. 1——8. *e* Pſal. xlvii. 5, 6, 7, 8, 9.
f Pſal. cxvii. *g* Pſal. cxxxvi. 1——4.
h Pſal. cxxxvi. 23——26.

Kings of the earth, and all people; princes and all judges of the earth; both young men and maidens; old men, and children: let them praiſe the name of the LORD; for his name alone is excellent; his glory *is* above the earth and heaven [i]. Rejoice, O ye nations his people [k]. Let every thing that hath breath praiſe the LORD. Praiſe ye the LORD [l]. Glory to God in the higheſt; and on earth peace, good will towards men [m]. Let them now that fear the LORD ſay, that his mercy *endureth* forever [n]. For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning [o].

Oh, that *men* would praiſe the LORD *for* his goodneſs, and his wonderful works to the children of men! For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs [p]. O give thanks unto the LORD: for *he is* good: for his mercy *endureth* forever. Let the redeemed of the LORD ſay *ſo*, whom he hath redeemed from the hand of the enemy [q]. Sing unto the LORD a new ſong, *and* his praiſe from the end of the earth; ye that go down to the ſea, and all that is therein; the iſles and the inhabitants thereof. Let the wilderneſs and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock ſing: let them ſhout from the top of the mountains. Let them give glory unto the LORD, and declare his praiſe in the iſlands [r]. They ſhall lift up their voice, they ſhall ſing for the majeſty of the LORD, they ſhall cry aloud from

[i] Pſal. cxlviii. 11, 12, 13.
[k] Deut. xxxii. 43.
[l] Pſal. cl. 6.
[m] St. Luke ii. 14.
[n] Pſal. cxviii. 4.
[o] Pſal. xxx. 5.
[p] Pſal. cvii. 8, 9.
[q] Pſal. cvii. 1, 2.
[r] Iſai. xlii. 10, 11, 12.

from the ſea. Wherefore glorify ye the LORD in the fires, the name of the LORD God of Iſrael in the iſles of the ſea *s*. For how great *is* his goodneſs! and how great *is* his beauty *t*! The LORD hath done great things for us; *whereof* we are glad *u*. Bleſs the LORD, all his works in all places of his dominion: bleſs the LORD, O my ſoul *x*. Bleſſed be the name of the LORD, from this time forth and forevermore *y*.

Bleſſed *be* the LORD God of Iſrael, from everlaſting to everlaſting; (*or* from age to age:) and let all the people ſay, Amen. Praiſe ye the LORD *z*.

s Iſai. xxiv. 14, 15. *t* Zech. ix. 17.
u Pſal. cxxvi. 3. *x* Pſal. ciii. 22.
y Pſal. cxiii. 2. *z* Pſal. cvi. 48.

A Thankſgiving and Prayer, compoſed nearly in the Words of the New-Teſtament, and chiefly in the Language of the Apoſtles.

BLESSED be the Lord God of Iſrael; for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David: as he ſpake by the mouth of his holy prophets who have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy *promiſed* to our fathers, and to remember his holy covenant, the oath which he ſware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him, all the days of our life *a*. Through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs and in the ſhadow of death, to guide our feet into the way of peace *b*. Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for *us*; who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time *c*. And this *we* pray, that *our* love may abound yet more and more in knowledge and all judgement;

a St. Luke i. 68——75. *b* St. Luke i. 78, 79.
c 1 Peter i. 3, 4, 5.

judgement; that *we* may approve things that are excellent: that *we* may be ſincere and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God *d*. That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto *us* the Spirit of wiſdom and revelation, in the knowledge of him: the eyes of *our* underſtanding being enlightened; that *we* may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints, and what the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power; which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the *heavens*, far above all principality and power and might and dominion, and every name that is named, not only in this world (*or* age,) but alſo in that which is to come, and put all things under his feet, and give him *to be* the head over all things to the church, which is his body, the fulneſs of him that filleth all in all *e*.

We give thanks to God and the Father of our Lord Jeſus Chriſt *f*, *and* do not ceaſe to pray, that *we may* be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding; that *we may* walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthened with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light. Who hath delivered us from the

d Phil. i. 9, 10, 11. *e* Epheſ. i. 17——23.
f Col. i. 3.

the power of darkneſs, and hath tranſlated *us* into the kingdom of his dear Son; in whom we have redemption through his blood, the forgiveneſs of ſins *g*.

Wherefore alſo we pray, that our God would count *us* worthy of *this* calling, and fulfil all the good pleaſure of *his* goodneſs, and the work of faith with power: that the name of our Lord Jeſus Chriſt may be glorified in *us*, and *we* in him, according to the grace of our God, and of the Lord Jeſus Chriſt *h*: that *we* may ſtand perfect and complete in all the will of God *i*; that *our* hearts *may* be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgement of the myſtery of God, and of the Father, and of Chriſt; in whom are hid all the treaſures of wiſdom and knowledge *k*.

And the Lord make *us* to increaſe and abound in love one towards another, and towards all *men*: to the end he may ſtabliſh *our* hearts unblameable in holineſs before God even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints *l*. And *may* the very God of peace ſanctify *us* wholly; and *our* whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt *m*.

Now our Lord Jeſus Chriſt himſelf, and God even our Father, who hath loved us, and hath given *us* everlaſting conſolation and good hope through grace, comfort *our* hearts, and ſtabliſh *us* in every good word and work *n*. And the Lord direct *our* hearts into the love of God, and into the patient waiting

g Col. i. 9——14. *h* 2 Theſ. i. 11, 12.
i Col. iv. 12. *k* Col. ii. 2, 3.
l 1 Theſſ. iii. 12, 13. *m* 1 Theſſ. v. 23.
n 2 Theſſ. ii. 16, 17.

waiting for Chriſt *o*. Now the God of patience and conſolation grant *us* to be like-minded one towards another, according to Chriſt Jeſus: that *we* may with one mind, *and* one mouth glorify God, even the Father of our Lord Jeſus Chriſt *p*. *And* the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that *we* have ſuffered a while, make *us* perfect, ſtabliſh, ſtrengthen, ſettle *us q*.

Now the God of hope fill *us* with all joy and peace in believing, that *we* may abound in hope through the power of the Holy Ghoſt *r*. Now *we* pray to God that *we* do no evil; but that *we* ſhould do that which is honeſt *s*.

Now the Lord of peace himſelf, give *us* peace always by all means. The Lord *be* with *us* all *t*.

For this cauſe *we* bow *our* knees unto the Father of our Lord Jeſus Chriſt; of whom the whole family in heaven and earth is named, that he would grant *us* according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man; that Chriſt may dwell in *our* hearts by faith; that *we* being rooted and grounded in love, may be able to comprehend with all ſaints what *is* the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that *we may* be filled with all the fulneſs of God.

Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him *be* glory in the Church, by Chriſt Jeſus, throughout all ages, world without end. Amen *u*.

Now

o 2 Theſſ. iii. 5. *p* Rom. xv. 5, 6.
q 1 Pet. v. 10. *r* Rom. xv. 13. *s* 2 Cor. xiii. 7.
t 2 Theſſ. iii. 16. *u* Epheſ. iii. 14——21.

Now the God of peace, that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt: to whom *be* glory for ever and ever. Amen *.

* Heb. xiii. 20, 21.

In the foregoing all the words that are altered or added, are printed in *italicks*; as are alſo the ſupplements added by the tranſlators, in thoſe paſſages where they are retained.

A Collection of Scripture Paſſages, wherein the moſt terrible Judgements are threatned, and the greateſt Mercies promiſed to the ſame People, and Perſons: all tending to prove not only the certainty of an exact Retribution to all the Workers of Iniquity, but alſo their final Reſtoration, after they have received, and accepted of the Puniſhment of their Sins, and are cured of their vicious Habits.

HEAR this word that the LORD hath ſpoken againſt you, O children of Iſrael, againſt the whole family which I brought up from the land of Egypt, ſaying, you only have I known of all the families of the earth: therefore I will puniſh you † for all your iniquities *a*. Yet I *am* the

F LORD

a Amos iii. 1, 2.

† I muſt candidly confeſs that I can ſee no ſufficient ground in the ſcripture, for that diſtinction which ſome make between *the puniſhment of ſin*, and *puniſhment for ſin*; but leſt I ſhould miſtake, I will ſet down the ſeveral paſſages where the prepoſitions *of* or *for* are found joined with puniſhment, or to puniſh, and ſee if they are not ſynonimous; Lev. xxvi. 18. 'I will puniſh you ſeven times more FOR your ſins;' ver. 24. 'Then will I alſo walk contrary unto you, and will 'puniſh you yet ſeven times FOR your ſins.' This is called in the ſame chapter the puniſhment OF their iniquity; ver. 41. 'If then their uncircumciſed hearts be humbled, and 'they then accept of the puniſhment OF their iniquity;'

ver.

LORD thy God from the land of Egypt, and thou ſhalt know no God but me: for *there is* no ſaviour beſide me. I did know thee in the wilderneſs, in the land of great drought. According to their paſture, ſo were they filled; they were filled, and their heart was exalted: therefore have they forgotten me. Therefore I will be unto them as a lion: as a leopard by the way will I obſerve *them*. I will meet them as a bear bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beaſt ſhall tear them. O Iſrael, thou haſt deſtroyed thyſelf, but in me *is* thine help. I will be thy king: where *is any other* that may ſave thee [b]?

The iniquity of Ephraim *is* bound up; his ſin is hid. The ſorrows of a travailing woman ſhall come upon him: he *is* an unwiſe ſon; for he ſhould not ſtay long in the *place of the* breaking forth of children. I will ranſom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy deſtruction: repentance ſhall be hid from mine eyes [c]. I have ſurely heard Ephraim bemoan-

[b] Hoſea xiii. 4——10. [c] Hoſea xiii. 12, 13, 14.

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ver. 43. 'And they ſhall accept of the puniſhment OF their 'iniquity.' Iſaiah xiii. 11. 'And I will puniſh the world 'FOR evil, and the wicked FOR their iniquity.' xxvi. 21. 'For behold JEHOVAH cometh out of his place to puniſh 'the inhabitants of the earth FOR their iniquity.' Jer. xxv. 12. 'I will puniſh the king of Babylon and that nation, 'ſaith JEHOVAH, FOR their iniquity,' xxxvi. 31. 'And I 'will puniſh him and his ſeed, and his ſervants FOR their 'iniquity.' Hoſea iv. 9. 'And I will puniſh them FOR 'their ways, and reward them their doings.' Chap. xii. 2. 'And will puniſh Jacob according TO his ways, &c.' Amos iii. 2. 'You only have I known of all the families of the 'earth;

bemoaning himſelf *thus*; Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed *to the yoke*: turn thou me, and I ſhall be turned: for thou *art* the LORD my God. Surely after that I was turned, I repented: and after that I was inſtructed, I ſmote upon *my* thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth. *Is* Ephraim my dear ſon? *is he* a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill; therefore my bowels are troubled for him: I will ſurely have mercy upon him, ſaith the LORD *d*. And my people are bent to backſliding from me: though they called them to the moſt High, none at all would exalt *him*. How ſhall I give thee up, Ephraim? *how* ſhall I deliver thee, Iſrael? *how* ſhall I make thee as Admah? *how* ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceneſs of mine anger, I will not return to deſtroy Ephraim: for I *am* God, and not man; the Holy One in the midſt of thee *e*: for I am a Father to Iſrael, and Ephraim is my firſt born *f*.

O

d Jer. xxxi. 18, 19, 20.
e Hoſea xi. 7, 8, 9. *f* Jer. xxxi. 9.

'earth; therefore I will puniſh you FOR all your iniquities.' Ezra ix. 13. 'Thou our God haſt puniſhed us leſs than our 'iniquities.' Lam. iii. 39. 'Wherefore doth a living man 'complain? a man for the puniſhment OF his ſins?' Chap. iv. 6. 'For the puniſhment OF the iniquity of the daughter 'of my people is greater than the puniſhment OF the ſin of 'Sodom.' Ver. 22. 'The puniſhment OF thine iniquity 'is accompliſhed.' Ezek. xiv. 10. 'They ſhall bear the 'puniſhment OF their iniquity; the puniſhment OF the pro-'phet, ſhall be even as the puniſhment OF him that ſeeketh

unto

O Jeruſalem, Jeruſalem, *thou* that killeſt the prophets, and ſtoneſt them who are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord *g*.

If thou hadſt known, even thou, at leaſt in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another: becauſe thou kneweſt not the time of thy viſitation *h*. And they ſhall burn thine houſes with fire, and execute judgements upon thee. So will I make my fury towards thee to reſt, and my jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry.

Becauſe

g St. Matt. xxiii. 37, 38, 39. *h* St. Luke xix. 42, 43, 44.

'unto him.' Amos i. 3, 6, 9, 11, 13. Chap. ii. 1, 4, 6. Our tranſlation reads, 'For three tranſgreſſors of, &c. and 'for four I will not turn away the puniſhment THEREOF.' But the words *the puniſhment*, are in all thoſe places added by the tranſlators, to complete the ſenſe.

Heb. x. 29. 'OF how much ſorer puniſhment, ſuppoſe ye, 'ſhall he be thought worthy, who hath trodden under foot 'the Son of God? &c.' 1 Pet. ii. 14. Governors are ſent by Kings, 'for the puniſhment OF evil doers.'

Several things may be obſerved from the uſe of this word in its ſeveral forms in the ſcriptures:

1. Both theſe expreſſions, the *puniſhment of iniquity*, and to *puniſh for iniquity*, mean preciſely the ſame thing.

2. This

Becauſe thou haſt not remembered the days of thy youth, but haſt fretted me in all theſe *things*: behold therefore, I alſo will recompenſe thy way upon *thine* head, ſaith the Lord GOD: and thou ſhalt not commit this lewdneſs above all thine abominations. Behold, every one that uſeth proverbs, ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, *ſo is* her daughter. Thou *art* thy mother's daughter, that loatheth her huſband and her children; and thou *art* the ſiſter of thy ſiſters, who loathed their huſbands and their children: your mother was an Hittite, and your father an Amorite; and thine elder ſiſter *is* Samaria, ſhe and her daughters, that dwell at thy left hand: and thy younger ſiſter, that dwelleth at thy right hand *is* Sodom and her daughters. Yet haſt thou not walked after their ways, nor done after their abominations: but as *if that were* a very little *thing*, thou waſt corrupted more than they in all thy ways. *As* I live, ſaith the Lord GOD, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters. Behold, this was the iniquity of thy ſiſter Sodom, Pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I ſaw *good*[i].

Sodom

i Ezek. xvi. 41——50.

2. This word is ſeldom uſed in the new teſtament, but 9 times in any form, and but 4 times for any puniſhment inflicted by God. Matt. xxv. 46. 'Theſe ſhall go away into 'aionian puniſhment.' Heb. x. 29. 'Of how much ſorer 'puniſhment, &c.' 2 Theſſ. i. 9. 'Who ſhall be puniſhed 'with an aionian deſtruction, &c.' 2 Pet. ii. 9. Where the Lord is ſaid 'to reſerve the unjuſt unto the day of judgement to be puniſhed.'

3. This

Sodom and Gomorrha, and the cities about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal (*or* aionion) fire *k*.

Wo unto thee, Chorazin! Wo unto thee, Bethſaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes. But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgement than for you. And thou, Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I ſay unto you, That it ſhall be more tolerable for the land of Sodom in the day of judgement than for thee *l*.

Neither hath Samaria committed half of thy ſins; but thou haſt multiplied thine abominations more

k Jude 7. *l* St. Matt. xi. 21——24.

3. This word in our tranſlation is never uſed for the ſufferings of Chriſt; Biſhop Lowth in his tranſlation of Iſaiah uſes it once in the 53d chapter, and 11th verſe, in theſe words, 'For the puniſhment OF THEIR INIQUITIES he 'ſhall bear.' It is ſaid Heb. ix. 28. 'Chriſt was once of-'fered to bear the ſins of many.' Iſaiah ſaith Chap. liii. 4. 'Surely he hath borne our griefs, and carried our ſorrows.' and St. Peter ſays, 1 Pet. ii. 24. 'Who his own ſelf bare 'our ſins in his own body on the tree, &c.' quoted from Iſai. liii. 12. which ſays, 'And he bare the ſin of many, and 'made interceſſion for the tranſgreſſors.' St. Matt. in chap. viii. and ver. 17, quotes Iſaiah liii. 4, ſaying, 'Himſelf 'took our infirmities, and bare our ſickneſſes.' Theſe are all the paſſages I can find in the Bible where Chriſt is ſaid to bear either our ſins, or the puniſhment of them, in thoſe words, but the ſame thing is ſtrongly implied in Iſai. liii. 5, 6. 'But he *was* wounded for our tranſgreſſions, he was 'bruiſed

more than they, and haſt juſtified thy ſiſters in all thine abominations which thou haſt done. Thou alſo, who haſt judged thy ſiſters, bear thine own ſhame for thy ſins that thou haſt committed more abominable than they; they are more righteous than thou: yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters *m*.

Now will I ſhortly pour out my fury upon thee, and accompliſh mine anger upon thee: and I will judge thee according to thy ways, and will recompenſe thee for all thine abominations. And mine eye ſhall not ſpare, neither will I have pity: I will recompenſe thee according to thy ways, and thine abominations *that* are in the midſt of thee; and ye ſhall know that I *am* the LORD that ſmiteth *n*. And I will caſt you out of my ſight; as I have caſt out all your brethren, the whole ſeed of Ephraim *o*. In thy filthineſs *is* lewdneſs: becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged

m Ezek. xvi. 51, 52. *n* Ezek. vii. 8, 9.
o Jer. vii. 15.

'bruiſed for our iniquities: the chaſtiſement of our peace 'was upon him; and with his ſtripes we are healed. All 'we like ſheep have gone aſtray, we have turned every one 'his own way: and JEHOVAH hath laid on him the iniquity 'of us all.'

Chriſt is ſaid to be made 'ſin for us who knew no ſin, 'that we might be made the righteouſneſs of God in him;' 2 Cor. v. 21. And his ſoul is ſaid to be made 'an offering 'for ſin:' Iſaiah liii. 10. and it is ſaid, Rom. vi. 10, 'For 'in that he died, he died unto ſin once; but in that he 'liveth, he liveth unto God.'

Aaron is ſaid to 'bear the iniquity of the holy things;' (Exod. xxviii. 38.) The goat of the ſin offering was given to Aaron and his ſons to eat, that they might bear the iniquity of the congregation, and make an atonement for them before JEHOVAH. Lev. x. 17. 'And JEHOVAH ſaid unto 'Aaron,

purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee. I the LORD have ſpoken; it ſhall come to paſs, and I will do; I will not go back, neither will I ſpare, neither will I repent, according to thy ways and according to thy doings ſhall they judge thee, ſaith the Lord GOD *p*. And I will do in thee that which I have not done, and whereunto I will not do any more the like; becauſe of all thine abominations *q*. Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be comforted: and they ſhall know that I the LORD have ſpoken in my zeal, when I have accompliſhed my fury in them *r*.

Wo, wo unto thee! ſaith the Lord GOD *s*. For the puniſhment of the iniquity of the daughter of my people is greater than the puniſhment of the ſin of Sodom, *that was* overthrown as in a moment; and

p Ezek. xxiv. 13, 14. *q* Ezek. v. 9.
r Ezek. v. 13. *s* Ezek. xvi. 23.

'Aaron, Thou, and thy ſons, and thy father's houſe with 'thee, ſhall bear the iniquity of the ſanctuary; and thou 'and thy ſons with thee, ſhall bear the iniquity of your 'prieſthood.' Num. xviii. 1. God told Ezekiel that he ſhould bear upon his ſide the iniquity of the houſe of Iſrael, ſaying, 'Lie thou alſo upon thy left ſide, and lay 'the iniquity of the houſe of Iſrael upon it, according to 'the number of the days that thou ſhalt lie upon it, thou 'ſhalt bear their iniquity; For I have laid upon thee the 'years of their iniquity, according to the number of the days, 'three hundred and ninety days; ſo ſhalt thou bear the iniquity of the houſe of Iſrael. And when thou haſt accompliſhed them, lie again on thy right ſide, and thou ſhalt 'bear the iniquity of the houſe of Judah, forty days; I have 'appointed thee each day for a year.' See Ezek. iv. 4, 5, 6.

They that are ſtrong, are commanded to bear the infirmities of the weak; Rom. xv. 1. and the Apoſtle ſays, 'Bear ye one another's burdens, and ſo fulfil the law of Chriſt.' Gal. vi. 2.

and no hands ſtayed on her *t*. Wo unto thee O Jeruſalem! wilt thou not be made clean? when *ſhall it once be u*?

When I ſhall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midſt of them: that thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done, in that thou art a comfort unto them. When thy ſiſters, Sodom and her daughters ſhall return to their former eſtate, and Samaria and her daughters ſhall return to their former eſtate, then thou and thy daughters ſhall return to your former eſtate. For thy ſiſter Sodom was not mentioned by thy mouth in the day of thy pride *x*. For thus ſaith the Lord GOD; I will even deal with thee as thou haſt done, who haſt deſpiſed the oath in breaking the covenant. Nevertheleſs, I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant. Then thou ſhalt remember thy ways and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger; and I will give them unto thee for daughters; but not by thy covenant. And I will eſtabliſh my covenant with thee, and thou ſhalt know that I *am* the LORD; that thou mayeſt remember and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord GOD *y*. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteouſneſs, and in judgement, and in loving-kindneſs, and in mercies.

t Lam. iv. 6. *u* Jer. xiii. 27.
x Ezek. xvi. 53—56. *y* Ezek. xvi. 59——63.

I will even betroth thee unto me in faithfulneſs: and thou ſhalt know the LORD z.

And I will ſow her unto me in the earth, and I will have mercy upon her that had not obtained mercy; and I will ſay to *them who were* not my people, Thou *art* my people; and they ſhall ſay, *Thou art* my God a. And it ſhall come to paſs *that* in the place where it was ſaid unto them, Ye *are* not my people, *there* it ſhall be ſaid unto them, *Ye are* the ſons of the living God. Then ſhall the children of Judah and the children of Iſrael be gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *ſhall be* the day of Jezreel b. (*or* ſeed of God.) For the children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod and teraphim: afterward ſhall the children of Iſrael return and ſeek the LORD their God, and David their king, and ſhall fear the LORD and his goodneſs in the latter days c. For I *will be* unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, *even* I, will tear, and go away; I will take away, and none ſhall reſcue d. Yea, wo alſo to them when I depart from them e! I will go, *and* return to my place, till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early f.

Then ſaid Jeſus unto them, (*the Jews.*) Yet a little while am I with you, and *then* I go unto him that ſent me *. Ye ſhall ſeek me, and ſhall not find

z Hoſea ii. 19, 20. a Hoſea ii. 23. b Hoſea i. 10, 11. c Hoſea iii. 4, 5. d Hoſea v. 14. e Hoſea ix. 12. f Hoſea v. 15.

* It may be worth while to notice, that Chriſt expreſſed himſelf nearly in this manner to his diſciples, ſaying, 'Little

find *me*: and where I am, ye cannot come *g*. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come *h*. I said therefore unto you, That ye shall die in your sins: for if ye believe not that I AM, ye shall die in your sins *i*. O Jerusalem, Jerusalem, thou which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! Behold, your house is left unto you desolate! And verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed *is* he that cometh in the Name of the Lord *k*.

Fill ye up then the measure of your fathers. Serpents, generation of vipers, how can ye escape the damnation of hell *l*?

But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled which he spake, Lord who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with their heart, and be converted, and I should heal them *m*. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest

g St. John vii. 33, 34. *h* St. John viii. 21.
i St. John viii. 24. *k* St. Luke xiii. 34, 35.
l St. Matt. xxiii. 32, 33. *m* St. John xii. 37—40.

'tle children, yet a little while I am with you. Ye shall 'seek me; and as I said unto the Jews, Whither I go, ye 'cannot come, so now I say unto you.' St. John xiii. 33.

reſt were blinded, according as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day. And David ſaith, Let their table be made a ſnare, and a trap, and a ſtumbling block, and a recompence unto them. Let their eyes be darkened, that they may not ſee, and bow down their back alway. I ſay then, Have they ſtumbled that they ſhould fall? God forbid; (*or* by no means;) but *rather* through their fall ſalvation *is come* unto the Gentiles, to provoke them to jealouſy. Now if the fall of them be the riches of the world, and the diminiſhing of them the riches of the Gentiles: how much more their fulneſs [n]? For if the caſting away of them *be* the reconciling of the world: what *ſhall* the receiving *of them be* but life from the dead? For if the firſt-fruit *be* holy, the lump *is* alſo *holy*; and if the root *be* holy, ſo *are* the branches. And if ſome of the branches be broken off, and thou being a a wild olive tree wert grafted in amongſt them, and with them partakeſt of the root and fatneſs of the olive tree; boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee [o]. And they alſo, if they abide not ſtill in unbelief, ſhall be grafted in; for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more ſhall theſe, which be the natural *branches*, be grafted into their own olive tree? For I would not, brethren, that ye ſhould be ignorant of this myſtery, leſt ye ſhould be wiſe in your own conceits; That blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in:

and

[n] Rom. xi. 7——12. [o] Rom. xi. 15——18.

and ſo all Iſrael ſhall be ſaved; as it is written, There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob. For this *is* my covenant unto them, when I ſhall take away their ſins.

As concerning the goſpel, *they are* enemies for your ſakes: but as touching the election, *they are* beloved for the fathers ſakes. For the gifts and calling of God *are* without repentance. For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief; even ſo have theſe alſo now not believed, that through your mercy they alſo may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.

O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable *are* his judgements, and his ways paſt finding out! For who hath known the mind of the Lord? or who hath been his counſellor? or who hath firſt given to him? and it ſhall be recompenſed unto him again. For of him, and through him, and to him *are* all things. To whom *be* glory forever. Amen *p*.

Behold, the days come, ſaith the LORD, that I will make a new covenant with the houſe of Iſrael and with the houſe of Judah: not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an huſband unto them, ſaith the LORD. But this *ſhall be* the covenant that I will make with the houſe of Iſrael; After thoſe days ſaith the LORD, I will put my law in their inward parts, and write it in their hearts; and

p Rom. xi. 23——36.

and will be their God, and they ſhall be my people. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the LORD: for they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the LORD: for I will forgive their iniquity, and I will remember their ſin no more. Thus ſaith the LORD, who giveth the ſun for a light by day, *and* the ordinances of the moon and of the ſtars for a light by night, who divideth the ſea when the waves thereof roar; the LORD of hoſts *is* his name: If thoſe ordinances depart from before me, ſaith the LORD, *then* the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me forever. Thus ſaith the LORD; If heaven above can be meaſured, and the foundations of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael for all that they have done, ſaith the LORD *q*. For I will not contend for ever, neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls *which* I have made *. For the iniquity of his covetouſneſs was I wroth, and ſmote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have ſeen his ways, and will heal him: I will lead him alſo, and reſtore comforts unto him, and to his mourners. I create the fruit of the lips; Peace, peace to *him that is* far off; and to *him that is* near, ſaith the LORD; and I will heal him *r*.

Ephraim

q Jer. xxxi. 31——37. *r* Iſai. lvii. 16——19.

* Thoſe who venture to contradict their Maker in this aſſertion, and ſay that he *will contend for ever, and will be always wroth*, ought to be able, at *leaſt* to aſſign as *good a reaſon* why he *will contend for ever, and be always wroth*, as he has aſſigned why, *he will not*; and conſequently prove, that he hath not made *all* ſouls.

Ephraim *is* joined to idols: let him alone *s*. And the pride of Iſrael doth teſtify to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity: Judah alſo ſhall fall with them *t*. Wo unto them; for they have fled from me! deſtruction unto them; becauſe they have tranſgreſſed againſt me! though I have redeemed them, yet they have ſpoken lyes againſt me *u*. I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them *x*. I will heal their backſliding, I will love them freely; for mine anger is turned away from him *y*.

Wilt thou not from this time cry unto me, My father; Thou *art* the guide of my youth? Will he reſerve *his anger* for ever? will he keep it to the end? Behold, thou haſt ſpoken and done evil things as thou couldeſt *z*. Return thou backſliding Iſrael, ſaith the LORD; *and* I will not cauſe mine anger to fall upon you; for I *am* merciful, ſaith the LORD, *and* I will not keep *anger* for ever. Only acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the LORD thy God, and ye have not obeyed my voice, ſaith the LORD. Turn, O backſliding children, ſaith the LORD; for I am married unto you *a*. But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? and I ſaid, Thou ſhalt call me, My father, and ſhalt not turn away from me *b*.

Thus ſaith the LORD unto this people: Thus have they loved to wander, they have not refrained their feet: therefore the LORD doth not accept

s Hoſea iv. 17. *t* Hoſea v. 5. *u* Hoſea vii. 13.
x Hoſea xi. 4. *y* Hoſea xiv. 4. *z* Jer. iii. 4, 5.
a Jer. iii. 12, 13, 14. *b* Jer. iii. 19.

accept them: he will now remember their iniquity, and viſit their ſins *c*. For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And firſt I will recompenſe their iniquity and their ſin double; becauſe they have defiled my land, they have filled mine inheritance with the carcaſes of their deteſtable and abominable things *d*. The houſe of Iſrael is to me become droſs: all they *are* braſs, and tin, and iron, and lead in the midſt of the furnace; they are *even* the droſs of ſilver. Therefore thus ſaith the Lord GOD; Becauſe ye are all become droſs, behold therefore I will gather you into the midſt of Jeruſalem; *as* they gather ſilver, and braſs, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it, to melt *it*: ſo will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you. Yea I will gather you, and blow upon you in the fire of my wrath, and ye ſhall be melted in the midſt thereof. As ſilver is melted in the midſt of the furnace, ſo ſhall ye be melted in the midſt thereof; and ye ſhall know that I the LORD have poured out my fury upon you *e*. And I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin *f*. For braſs I will bring gold, and for iron I will bring ſilver, and for wood braſs, and for ſtones iron *g*: ſaith the LORD, whoſe fire *is* in Zion, and his furnace in Jeruſalem *h*. Can thine heart endure, or can thine hands be ſtrong in the days that I ſhall deal with thee? I the LORD have ſpoken *it*, and will do *it*: and will conſume thy filthineſs out of thee:

c Jer. xiv. 10. *d* Jer. xvi. 17, 18.
e Ezek. xxii. 18——22. *f* Iſaiah i. 25.
g Iſaiah lx. 17. *h* Iſaiah xxxi. 9.

thee: and thou ſhalt know that I *am* the LORD[i]*.

And that which cometh into your mind ſhall not be at all, that ye ſay, We will be as the heathen, as the families of the countries, to ſerve wood and ſtone. *As* I live, ſaith the Lord GOD, ſurely with a mighty hand, and with a ſtretched out arm, and with fury poured out will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are ſcattered, with a mighty hand, and with a ſtretched out arm, and with fury poured out. And I will

i Ezek. xxii. 14, 15, 16.

* One of the great deſigns of God, in all his diſpenſations towards men, is to make them know that he is the LORD; this ſeems to be his end in giving forth laws, in ſending afflictions, and even in deſtroying nations, as alſo in reſtoring them again; 'And they ſhall know that I am the LORD;' is often the cloſing ſentence of the ſevereſt threatenings. Expreſſions of this nature ſeem to be the burden of the ſong in this propheſy of Ezekiel, as will evidently appear to thoſe who will be at the pains of reading and comparing the following paſſages.

Ezek. vi. 7, 10, 13, 14. vii. 4, 9, 27. xi. 10, 12. xii. 15, 16, 20. xiii. 9, 14, 21, 23. xiv. 8. xv. 7. xvi. 62. xx. 12, 20, 26, 38, 42, 44. xxii. 16. xxiii. 49. xxiv. 24, 27. xxv. 5, 7, 11, 17. xxvi. 6. xxviii. 22, 23, 24, 26. xxix. 6, 9, 16, 21. xxx. 8, 19, 25, 26. xxxii. 15. xxxiii. 29. xxxiv. 27. xxxv. 4, 9, 12, 15. xxxvi. 11, 23, 38. xxxvii. 6, 13. xxxviii. 23. xxxix. 6, 7, 22, 28.

Thoſe who conſider what the knowledge of God is, and that it tends to eternal life, yea, is life eternal begun, will not be much at a loſs to find very gracious promiſes perpetually ſucceeding to threatenings the moſt tremendous: now both of theſe muſt be fulfilled, firſt one, and then in due time the other. 'For he ſhall have judgement without 'mercy, that hath ſhewed no mercy;' here is the threatening; 'and mercy rejoiceth againſt judgement:' this is the conſolation. James ii. 13.

bring you into the wilderneſs of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderneſs of the land of Egypt, ſo will I plead with you, ſaith the Lord GOD. And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant *k*. And ye ſhall know that I *am* the LORD, when I ſhall bring you into the land of Iſrael, into the country *for* the which I lifted up mine hand to give it to your fathers. And there ſhall ye remember your ways and all your doings wherein ye have been defiled; and ye ſhall loathe yourſelves in your own ſight for all your evils that ye have committed. And ye ſhall know that I *am* the LORD, when I have wrought with you for my name's ſake, not according to your wicked ways, nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord GOD *l*.

For my people have committed two evils; they have forſaken me the fountain of living waters, *and* hewed them out ciſterns, broken ciſterns, that can hold no water *m*. And I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it: but I found none. Therefore have I poured out mine indignation upon them, I have conſumed them with the fire of my wrath; their own way have I recompenſed upon their heads, ſaith the Lord GOD *n*. And they ſhall bear the puniſhment of their iniquity; that the houſe of Iſrael may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions; but that they may be my people, and I may be their God, ſaith the Lord GOD *o*. And I

k Ezek. xx. 32—37. *l* Ezek. xx. 42, 43, 44.
m Jer. ii. 13. *n* Ezek. xxii. 30, 31.
o Ezek. xiv. 10, 11.

I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh; that they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God *p*.

Behold, I *am* the LORD, the God of all fleſh: Is there any thing too hard for me *q*. Behold, I will gather them out of all countries whither I have driven them in mine anger and in my fury and in great wrath; and I will bring them again unto this place, and I will cauſe them to dwell ſafely: and they ſhall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me forever, for the good of them and of their children after them. And I will make an everlaſting covenant with them, that I will not turn away from them to do them good: but I will put my fear in their hearts, that they ſhall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land aſſuredly, with my whole heart and with my whole ſoul. For thus ſaith the LORD; Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them *r*.

And it ſhall come to paſs, *that* like as I have watched over them to pluck up, and to break down, and to throw down, and to deſtroy, and to afflict: ſo will I watch over them to build and to plant, ſaith the LORD *s*. At the ſame time, ſaith the LORD, will I be the God of all the families of Iſrael, and they ſhall be my people *t*. The LORD hath appeared of old unto me, *ſaying*, Yea,

I

p Ezek. xi. 19, 20. *q* Jer. xxxii. 27.
r Jer. xxxii. 37——42. *s* Jer. xxxi. 28.
t Jer. xxxi. 1.

I have loved thee with an everlaſting love: therefore with loving kindneſs have I drawn thee *u*. For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the LORD; becauſe they called thee an Outcaſt, *ſaying*, This *is* Zion, whom no man ſeeketh after *x*. And it ſhall come to paſs in that day, *that* the great trumpet ſhall be blown, and they ſhall come who were ready to periſh in the land of Aſſyria, and the outcaſts in the land of Egypt, and ſhall worſhip the LORD in the holy mount at Jeruſalem *y*. In that day ſhall there be an altar to the LORD in the midſt of the land of Egypt, and a pillar at the border thereof to the LORD. And it ſhall be for a ſign and for a witneſs unto the LORD of hoſts in the land of Egypt: for they ſhall cry unto the LORD becauſe of the oppreſſors, and he ſhall ſend them a ſaviour, and a great one, and he ſhall deliver them. And the LORD ſhall be known to Egypt, and the Egyptians ſhall know the LORD in that day, and ſhall do ſacrifice, and oblation; yea, they ſhall vow a vow unto the LORD, and perform *it*. And the LORD ſhall ſmite Egypt; he ſhall ſmite and heal *it*; and they ſhall return to the LORD, and he ſhall be intreated of them, and ſhall heal them. In that day there ſhall be a high way out of Egypt to Aſſyria; and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians. In that day ſhall Iſrael be the third with Egypt and with Aſſyria, *even* a bleſſing in the midſt of the land: whom the LORD of hoſts ſhall bleſs, ſaying, Bleſſed *be* Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance *z*.

Moab

u Jer. xxxi. 3. *x* Jer. xxx. 17.
y Iſaiah xxvii. 13. *z* Iſaiah xix. 19——25.

Moab ſhall be deſtroyed from *being* a people, becauſe he hath magnified *himſelf* againſt the LORD *a*. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themſelves* againſt their border. Therefore *as* I live, ſaith the LORD of hoſts, the God of Iſrael, Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and ſalt-pits, and a perpetual deſolation *b*. Yet will I bring again the captivity of Moab in the latter days, ſaith the LORD *c*. And afterward I will bring again the captivity of the children of Ammon, ſaith the LORD *d*.

I will cauſe Elam to be diſmayed before their enemies, and before them that ſeek their life; and I will bring evil upon them, *even* my fierce anger, ſaith the LORD: and I will ſend the ſword after them, till I have conſumed them *e*. But it ſhall come to paſs in the latter days *that* I will bring again the captivity of Elam, ſaith the LORD *f*.

Therefore wait ye upon me, ſaith the LORD, until the day that I riſe up to the prey: for my determination *is* to gather the nations, that I may aſſemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger; for all the earth ſhall be devoured with the fire of my jealouſy. For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to ſerve him with one conſent *g*. The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage: and the tranſgreſſion thereof ſhall be heavy upon it; and it

a Jer. xlviii. 42. *b* Zeph. ii. 8, 9.
c Jer. xlviii. 47. *d* Jer. xlix. 6. *e* Jer. xlix. 37.
f Jer. xlix. 39. *g* Zeph. iii. 8, 9.

it ſhall fall, and not riſe again. And it ſhall come to paſs in that day, *that* the LORD ſhall puniſh the hoſt of the high ones on high, and the kings of the earth upon the earth. And they ſhall be gathered together, *as* priſoners are gathered in the pit, and ſhall be ſhut up in the priſon, and after many days ſhall they be viſited. (*or* found wanting.) Then the moon ſhall be confounded, and the ſun aſhamed, when the LORD of hoſts ſhall reign in mount Zion, and in Jeruſalem, and before his ancients gloriouſly [h].

Behold, my ſervant, whom I uphold; mine elect, *in whom* my ſoul delighteth; I have put my Spirit upon him: he ſhall bring forth judgement to the Gentiles [i]. I the LORD have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the priſoners from the priſon, *and* them that ſit in darkneſs out of the priſon-houſe. I *am* the LORD; that *is* my name: and my glory will I not give to another, neither my praiſe to graven images [k]. This people have I formed for myſelf; they ſhall ſhew forth my praiſe. But thou haſt not called upon me O Jacob; but thou haſt been weary of me O Iſrael [l]. I *even I am* he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins [m]. Becauſe I knew that thou *art* obſtinate, and thy neck *is* an iron ſinew, and thy brow braſs [n]. Yea, thou heardeſt not, yea, thou kneweſt not, yea, from that time thine ear was not opened: for I knew that thou wouldeſt deal very treacherouſly, and waſt called A tranſgreſſor from the womb.

h Iſaiah xxiv. 20—23. *i* Iſaiah xlij. 1.
k Iſaiah xlii. 6, 7, 8. *l* Iſaiah xliii. 21, 22.
m Iſaiah xliii. 25. *n* Iſaiah xlviii. 4.

womb. For my name's ſake will I defer mine anger, and for my praiſe will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with ſilver; I have choſen thee in the furnace of affliction. For mine own ſake, *even* for mine own ſake, will I do *it*: for how ſhould my name be polluted? and I will not give my glory to another *o*.

Remember theſe, O Jacob and Iſrael; for thou *art* my ſervant: I have formed thee; thou *art* my ſervant: O Iſrael, thou ſhalt not be forgotten of me. I have blotted out as a thick cloud thy tranſgreſſions, and as a cloud, thy ſins: return unto me, for I have redeemed thee. Sing, O ye heavens; for the Lord hath done *it*: ſhout, ye lower parts of the earth: break forth into ſinging, ye mountains, O foreſt, and every tree therein: for the LORD hath redeemed Jacob, and glorified himſelf in Iſrael *p*. As for thee alſo, by the blood of thy covenant I have ſent forth thy priſoners out of the pit wherein *is* no water. Turn ye to the ſtrong hold, ye priſoners of hope: even to day do I declare *that* I will render double unto thee *q*. The captive exile haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail *r*. Such as ſit in darkneſs, and in the ſhadow of death, bound in affliction and iron; becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High: therefore he brought down their heart with labour; they fell down, and *there was* none to help. Then they cried unto the LORD in their trouble, *and* he ſaved them out of their diſtreſſes. He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.

o Iſaiah xlviii. 8——11. *p* Iſai. xliv. 21, 22, 23.
q Zech. ix. 11, 12. *r* Iſai. li. 14.

ſunder. Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men! For he hath broken the gates of braſs, and cut the bars of iron in ſunder *s*. The righteous ſhall ſee *it*, and rejoice: and all iniquity ſhall ſtop her mouth. Whoſo *is* wiſe and will obſerve theſe *things*, even they ſhall underſtand the loving kindneſs of the Lord *t*.

When the LORD ſhall build up Zion, he ſhall appear in his glory. He will regard the prayer of the deſtitute, and not deſpiſe their prayer. This ſhall be written for the generation to come: and the people which ſhall be created ſhall praiſe the LORD. For he hath looked down from the height of his ſanctuary; from heaven did the LORD behold the earth; to hear the groaning of the priſoner, to looſe thoſe that are appointed to death; to declare the name of the LORD in Zion, and his praiſe in Jeruſalem; when the people are gathered together, and the kingdoms to ſerve the LORD *u*.

Therefore the redeemed of the LORD ſhall return, and come with ſinging unto Zion; and everlaſting joy *ſhall be* upon their heads: they ſhall obtain gladneſs and joy; and ſorrow and ſighing ſhall flee away *x*. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus ſaith the LORD, Even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered *y*. For thus ſaith the LORD, Ye have ſold yourſelves for nought; and ye ſhall be redeemed without money *z*.

Thus ſaith the LORD, the Redeemer of Iſrael, his Holy One, to him whom man deſpiſeth, to him

s Pſal. cvii. 10——16.
t Pſal. cvii. 42, 43.
u Pſal. cii. 16——22.
x Iſaiah li. 11.
y Iſaiah xlix. 24, 25.
z Iſaiah lii. 3.

him whom the nation abhorreth, to a ſervant of rulers: kings ſhall ſee, and ariſe; princes alſo ſhall worſhip; becauſe of the LORD that is faithful, the Holy One of Iſrael, and he ſhall chooſe thee. Thus ſaith the LORD, In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee: and I will preſerve thee, and give thee for a covenant of the people, to eſtabliſh the earth, to cauſe to inherit the deſolate heritages; that thou mayeſt ſay to the priſoners, Go forth; to them that are in darkneſs, Shew yourſelves. They ſhall feed in the ways, and their paſtures *ſhall be* in all high places. They ſhall not hunger, nor thirſt; neither ſhall the heat nor ſun ſmite them; for he that hath mercy on them ſhall lead them, even by the ſprings of water ſhall he guide them *a*. And the LORD ſhall be King over all the earth: in that day ſhall there be one LORD, and his name one *b*. And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek: and his reſt ſhall be glorious *c*.

The ſtone *which* the builders refuſed is become the head of the corner. This is the LORD's doing; it *is* marvellous in our eyes *d*. I am Alpha and Omega, the beginning and the ending, ſaith the Lord, who is, and who was, and who is to come, the Almighty *e*. I am the firſt and the laſt: he that liveth, and was dead; and behold I am alive forevermore, amen; and have the keys of hell and of death *f*.

For Chriſt hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God,

a Iſaiah xlix. 7—10. *b* Zech. xiv. 9.
c Iſaiah xi. 10. *d* Pſal. cxviii. 22, 23.
e Rev. i. 8. *f* Rev. i. 17, 18.

being put to death in the flesh, but quickened by the spirit: by which also he went and preached to the spirits in prison; who sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing *g*. *We* shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit *h*. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things *i*. His soul was not left in hell, neither his flesh did see corruption *k*. Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him *l*. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began *m*.

Behold, he cometh with clouds; and every eye shall see him, and they *also* who pierced him; and all kindreds of the earth shall wail because of him. Even so, amen *n*. And behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be *o*.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon

g 1 Pet. iii. 19, 20. *h* 1 Pet. iv. 5, 6.
i Ephes. iv. 8, 9, 10. *k* Acts ii. 31.
l 1 Pet. iii. 22. *m* Acts iii. 21.
n Rev. i 7. *o* Rev. xxii. 12.

upon me whom they have pierced, and they ſhall mourn for him as one mourneth for *his* only *ſon*, and ſhall be in bitterneſs for him as one that is in bitterneſs for *his* firſt born. In that day ſhall there be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land ſhall mourn, every family apart: the family of the houſe of David apart, and their wives apart; the family of the houſe of Nathan apart, and their wives apart; the family of the houſe of Levi apart, and their wives apart; the family of the houſe of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart *p*. In that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs *q*.

Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cauſe the captivity of Judah and the captivity of Iſrael to return, and will build them as at the firſt. And I will cleanſe them from all their iniquity whereby they have ſinned againſt me; and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me *r*. And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them: for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the LORD their God, and will hear them *s*.

Behold, the days come, ſaith the LORD, that I will perform that good thing which I have promiſed

p Zech. xii. 10—14. *q* Zech. xiv. 1.
r Jer. xxxiii. 6, 7, 8. *s* Zech. x. 6.

miſed unto the houſe of Iſrael, and to the houſe of Judah. In thoſe days and at that time will I cauſe the Branch of righteouſneſs to grow up unto David; and he ſhall execute judgement and righteouſneſs in the land. In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely; and this *is the name* wherewith ſhe ſhall be called, (*or* this is he that calleth her) The LORD our righteouſneſs. For thus ſaith the LORD; David ſhall never want a man to ſit upon the throne of the houſe of Iſrael [t]. Thus ſaith the LORD; If ye can break my covenant of the day and my covenant of the night, and that there ſhould not be day and night in their ſeaſon; *then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne; and with the Levites the prieſts, my miniſters. As the hoſt of heaven cannot be numbered, neither the ſand of the ſea meaſured; ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me [u]. This people have ſpoken, ſaying, The two families which the LORD hath choſen, he hath even caſt them off. Thus have they deſpiſed my people; that they ſhould be no more a nation before them. Thus ſaith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; then will I caſt away the ſeed of Jacob, and David my ſervant, *ſo* that I will not take *any* of his ſeed *to be* rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have mercy on them [x]. In thoſe days and in that time, ſaith the LORD, the iniquity of Iſrael ſhall be ſought for, and *there ſhall be*

[t] Jer. xxxiii. 14—17. [u] Jer. xxxiii. 20, 21, 22.
[x] Jer. xxxiii. 24, 25, 26.

be none; and the ſins of Judah, and they ſhall not be found; for I will pardon them whom I reſerve *y*. And I will ſet up one ſhepherd over them, and he ſhall feed them, *even* my ſervant David: he ſhall feed them, and he ſhall be their ſhepherd. And I the LORD will be their God, and my ſervant David a prince among them: I the LORD have ſpoken *it* *z*. And I will raiſe up for them a plant of renown, and they ſhall be no more conſumed with hunger in the land, neither bear the ſhame of the heathen any more. Thus ſhall they know that I the LORD their God *am* with them, and *that* they, *even* the houſe of Iſrael, *are* my people, ſaith the Lord GOD. And ye my flock, the flock of my paſture, *are* men, *and* I *am* your God, ſaith the Lord GOD *a*.

And the Redeemer ſhall come to Zion, and unto them that turn from tranſgreſſion in Jacob, ſaith the LORD. As for me, this *is* my covenant with them, ſaith the LORD; My Spirit that *is* upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the LORD, from henceforth and forever *b*. And their ſeed ſhall be known among the Gentiles, and their offſpring among the people: all that ſee them ſhall acknowledge them that they *are* the ſeed *which* the LORD hath bleſſed *c*. And it ſhall come to paſs in the laſt days, *that* the mountain of the LORD's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; and all nations ſhall flow unto it. And many people ſhall go and ſay,

Come

y Jer. l. 20. *z* Ezek. xxxiv. 23, 24.
a Ezek. xxxiv. 29, 30, 31. *b* Iſaiah lix. 20, 21.
c Iſaiah lxv. 9.

Come ye, and let us go up to the mountain of the LORD, to the houſe of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion ſhall go forth the law, and the word of the LORD from Jeruſalem. And he ſhall judge among the nations, and ſhall rebuke many people: and they ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more *d*. They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the LORD, as the waters cover the ſea *e*. For from the riſing of the ſun even unto the going down of the ſame, my name *ſhall be* great among the Gentiles; and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the LORD of hoſts *f*. In thoſe days and in that time, ſaith the LORD, the children of Iſrael ſhall come, they and the children of Judah together, going and weeping: they ſhall go, and ſeek the LORD their God. They ſhall aſk the way to Zion, with their faces thitherward, *ſaying*, Come, and let us join ourſelves to the LORD in a perpetual covenant that ſhall not be forgotten *g*. So the houſe of Iſrael ſhall know that I *am* the LORD their God, from that day and forward. And the heathen ſhall know that the houſe of Iſrael went into captivity for their iniquity: becauſe they treſpaſſed againſt me, therefore hid I my face from them, and gave them into the hand of their enemies: ſo fell they all by the ſword. According to their uncleanneſs and according to their tranſgreſſions

d Iſaiah ii. 2, 3, 4. *e* Iſaiah xi. 9.
f Mal. i. 11. *g* Jer. l. 4, 5.

greſſions have I done unto them, and hid my face from them. Therefore thus ſaith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole houſe of Iſrael, and will be jealous for my holy name; after that they have borne their ſhame, and all their treſpaſſes whereby they have treſpaſſed againſt me, when they dwelt ſafely in their land, and none made *them* afraid. When I have brought them again from the people, and gathered them out of their enemies lands, and am ſanctified in them in the ſight of many nations; then ſhall they know that I *am* the LORD their God, who cauſed them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them; for I have poured out my ſpirit upon the houſe of Iſrael, ſaith the Lord God [b].

Thus ſaith the LORD God; I do not *this* for your ſakes, O houſe of Iſrael, but for mine holy name's ſake, which ye have prophaned among the heathen whither ye went. And I will ſanctify my great Name, *which was* prophaned among the heathen, which ye have profaned in the midſt of them: and the heathen ſhall know that I *am* the LORD, ſaith the Lord GOD, when I ſhall be ſanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols will I cleanſe you. A new heart alſo will I give you, and a new ſpirit will I put within you: and I will take away the

[b] Ezek. xxxix. 22——29.

the ſtony heart out of your fleſh, and I will give you an heart of fleſh. And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them*. And ye ſhall dwell in the land that I gave to your fathers; and ye ſhall be my people, and I will be your God. I will alſo ſave you from all your uncleanneſſes *i*. Then ſhall ye remember your own evil ways, and your doings that *were* not good, and ſhall loathe yourſelves in your own ſight, for your iniquities and for your abominations. Not for your ſakes do I *this*, ſaith the Lord GOD; be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael. Thus ſaith the Lord GOD; In the day that I ſhall have cleanſed you from all your iniquities, I will alſo cauſe *you* to dwell in the cities, and the waſtes ſhall be builded *k*. Then the heathen that are left round about you ſhall know that I the LORD build the ruined places, *and* plant *that that was* deſolate: I the LORD have ſpoken *it*, and I will do *it*. Thus ſaith the Lord GOD; I will yet *for* this be enquired of by the houſe of Iſrael, to do *it* for them: I will increaſe them with men like a flock. As the holy flock, as the flock of Jeruſalem in her ſolemn feaſts; ſo ſhall the waſte cities be filled with flocks of men: and they ſhall know that I *am* the LORD *l*.

i Ezek. xxxvi. 22—29. *k* Ezek. xxxvi. 31, 32, 33.
l Ezek. xxxvi. 36, 37, 38.

See alſo Ezek xxxvii. Iſaiah liv. lx. lxi. 4—8. lxii. lxv. 17—25. lxvi. 5——24. Micah iv. Iſaiah iv. 3, 4. xi. 1—8. xii. xxxii. 1—4. xxxv. xlix. 13—23. Pſal. lxxii. Jer. xxiii. 3—8. xxix. 11—14. xxx. 18—24. xxxi. 4—17. xxxiii. 9, 10, 11. Amos ix. 11—15. Zech. xiv. 4—21.

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FINIS.